

LIBERTY STANDARD.

"PROCLAIM LIBERTY THROUGHOUT ALL THE LAND, UNTO ALL THE INHABITANTS THEREOF."—LEV. 25:10.

HALLOWELL, (MAINE,) WEDNESDAY, JUNE 14, 1843.

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Moral Reformation.

GENERAL ASSEMBLY

OF THE

Presbyterian Church of the United States.

NEW SCHOOL.

The triennial meeting of this body commenced in the First Presbyterian Church, Philadelphia, on Thursday, the 18th of May.

On the call upon the Presbyteries to nominate candidates for Moderator, A. D. Eddy, Newark, New Jersey, Drs. Duffield, E. Allen, and Lindsey were nominated.

The reporter for the Inquirer states that the abolition subject was involved in the election, and adds that Mr. Eddy, 'Anti-Slavery,' was elected.

The first introduction of the subject of slavery, into the proceedings of the Assembly, was made in reference to the minutes of the General Assembly of Cincinnati, and grew out of a report thereupon, of the Committee on Synodical Records, to which the minutes were referred.

Mr. ROWLAND, of the Third Presbytery of New York, moved that the report be referred to the Committee, with instructions to report those parts referring to slavery, (in which the Synod had taken action against slaveholding,) as exceptions. Dr. Ely moved, as an amendment, 'the records be approved, with the exception of those parts relating to slavery.'

He (Dr. Ely) did not believe that slaveholding, in all circumstances, was a sin. He believed that the people of Cincinnati (whose minutes came) were a little more kind to their own free colored people. Still he was not for censuring the Synod for their action. We must tolerate red hot abolitionism.

Mr. BUSHNELL, of Cincinnati, 'We have tolerated abolitionism with us.'

Dr. DUFFIELD thought the language of Dr. Ely's motion too equivocal. He was disposed to sustain brethren in insubordination, but at the same time he was for expression on the subject of slavery.

Mr. WING, was severe upon the members of the Cincinnati Synod. He said they had required the bonds of the Church, and had cut off brethren from their fellowship. He thought that these minutes ought not to be passed over without disapprobation.

Mr. BARNES, of Illinois, made some remarks in defence of the Synod's course, as also Mr. Fowler. Dr. Ely thought they had better have as little as possible to do with the subject, and that any censure upon the Synod would be inexpedient. It is proper sometimes to wink at what is wrong. For this we have the precedent of God our great example.

The discussion was closed by a motion made and carried for the order of the day, which was upon the following resolution offered yesterday by the Committee on Bills and Overtures.

Whereas, diverse memorials and remonstrances have been presented to the General Assembly, some asking for action, and some deprecating all action of this body upon the subject of slavery, therefore,

Resolved, That though this Assembly cannot consent to hold any relation to slavery, as a system, which implies approbation, yet must be understood to regard it as a great evil, involving most unhappy consequences both to master and slave, yet the removal of it, though an object of intense desire and fervent prayer, and one calling for the continued action of truth and love, does not fall within the constitutional powers of this body.

Mr. ROWLAND moved,

'That the Assembly go into session with closed doors,' which, after some discussion, was withdrawn.

The consideration of the resolution was then entered upon, and a petition read from the Presbytery of Cincinnati, and a remonstrance from 39 elders of Presbyterian churches in Philadelphia. Another remonstrance from the Presbytery of Lewis was offered and a memorial from the Presbytery of Ohio.

Other memorials were offered, but not read.

The Petition of the Synod of Cincinnati is as follows:

To the General Assembly of the Presbyterian Church in the United States of America, to meet in the city of Philadelphia on the 18th day of May, 1843.

The Presbytery of Cincinnati beg leave respectfully to represent—

That the system of American slavery, as established by law, finds no sanction in the Word of God, but is a violation of its fundamental precepts and prohibitions, usurping the inalienable, civil and religious rights of men, and superseding the institutions and relations, duties and pleasures of the family, and perpetrating ignorance, dishonesty, falsehood, impurity and cruelty; a condition of society which, without denying himself, God cannot sanction,

That the system, therefore, sustained by law in the United States is a crime, not sur-

passed by any other in its moral turpitude and multiplied abominations; and that to sustain it by the voluntary holding of slaves, or justifying the practice, or contributing intentionally to the continuance of the laws which uphold it, is to become a participant in the crime; and, on due conviction of the same, subject as justly to the discipline of the church, as for any other crime whatever.

The Presbytery therefore respectfully ask the attention of the General Assembly to the following reasons in favor of the object of this petition:—

1st. We believe no church of Christ can be either pure or truly prosperous, while it retains the practice of slaveholding in its communion, for the plain reason that Christ cannot approve of it.

2d. We believe that if the Assembly of 1818, which declared slavery to be 'an atrocious violation of the most precious rights of human nature,' had proceeded to declare that slaveholders should be treated as other offenders, the presbyterian church would not have been rent asunder in 1837.

3d. We believe that those who hope that slavery will be removed from this country by other influences, while the church does not exclude slaveholders from her communion, will find themselves mistaken by the event; for the plain reason that the world cannot be expected to go farther in opposing sin than the church. Moreover, slavery has never yet been abolished in any country where the Christianity of the country was not first arrayed against it.

4th. We believe that one main object and use of our Assembly, as at present constituted, is to discuss and settle questions of practical truth and duty; if, therefore, the Assembly shall neglect to give their judgment as to what the church sessions ought to do respecting slavery, that it will neglect one of its plainest duties, and sink correspondingly in the estimation of conscientious men.

5th. We believe that if the practice of slaveholding shall be retained in our communion for the next three years, many of our best and worthiest members will leave us, and many more will be deterred from uniting with us, who would otherwise join our body.

6th. We believe that Christian candor and firmness require that the comparatively few and feeble slaveholding churches in the South which still wish to adhere to our body, be plainly told whether they can continue in our connection and hold their slaves or not.

7th. Finally, we believe the General Assembly owe it to the great and holy God, in whose name and for whose cause they act, to separate itself and withdraw all countenance from one of the most hurtful and wicked practices that ever desolated the earth, namely, the enslaving of men.

We do not ask the Assembly to cut off all slaveholding members from our church, but merely to declare its judgment, that they ought to be dealt with as offenders by the church courts, to which they are directly answerable; and we humbly and ardently trust that our request may seem to the Assembly as necessary and important as it does to us.

The following is a copy of the Remonstrances:

To the General Assembly of the Presbyterian Church in the United States of America, to meet in the city of Philadelphia on the 18th of May, 1843.

We the undersigned, Ruling Elders of the Presbyterian churches in the city of Philadelphia and its vicinity, having learned that petitions from several ecclesiastical bodies belonging to the Assembly, soliciting action in relation to the subject of slavery as existing in a large section of our church, are to be presented to your reverend body at its triennial meeting during the present year, and deprecating the consequences that will inevitably result from such action; and we, being unitedly and respectfully but firmly remonstrating against any action by the General Assembly as having a direct tendency to distract and divide, and in all probability dissolve the church.

Mr. TAYLOR, of Virginia, took the floor, on the report of the Committee. He thought that the spirit of Christ pervaded the meeting and that they would all come to the same conclusion by discussion. Let the Bible be the test of argument; as far as it goes he would go. He was born and bred in New England, but had spent half his days in the South, does not hold slaves himself, and never means to; but is strongly attached to the slaveholders and the slave. He loved the slave. There was a great sensitiveness on this subject at the South. He could not vote for the resolution. It pronounces against slavery more strongly than the Bible phrase will justify. Where is the passage in the Bible, or where is the precept or example of Christ warranting this action?—The word 'evil,' besides being stronger than is warranted by any passage in the scriptures as applied to slavery, will grate harshly upon the ears of the South, and in the present state of feeling would be unhappy in its effect.

Mr. KELLOGG, of Illinois, was opposed to the resolution, though on very different ground from the brother who preceded him. He was opposed to it, not because it took too strong ground against slavery, but for his estimation it took no clear ground at all, but for reasons which he would give.

1. Because it conceals the proportion of the memorials praying for action, and the remonstrances against action, and by its language implies that the proportion is about

the same; whereas, there were sixteen memorials, and only two remonstrances.

2. He was opposed to the report because it was not explicit. It speaks of slavery merely as an evil, without saying whether it is a natural evil involving no moral turpitude or a moral evil.

3. The report says, that the Assembly can 'sustain no relation to slavery as a system, which implies approbation.' What does this mean? Have you not slavery in your bosom? and is not this sustaining a relation to it which would seem at least to imply approbation?

4. The report speaks of 'unhappy consequences,' and to this language he has the same objections as to the term 'evil'; it means nothing; it implies no crime.

5. He objected further, because it raised a false issue. From its language, the natural inference would be, that the memorialists regarded the abolition of slavery as within the power of the Assembly, and were praying the Assembly to exercise that power; and the report gravely proceeds to state that it is beyond their constitutional capacity.—But the memorialists are not so absurd as to suppose that the General Assembly can abolish slavery, or to ask any thing of the kind at their hands. All they ask is that the Assembly should bear its testimony against this sin, just as they do against any other great evil; just as they have testified—no longer ago than yesterday—against promiscuous dancing, and as they often testified against Sabbath breaking.

6. The report refuses to do what it implies ought to be done. It says that slavery is an evil calling for the 'continued action of truth and love.' If we honestly admit this, why not here bring 'truth and love' into action against it?

7. The report is objectionable because it does not come up to past action. It is going backwards. Some say we must be satisfied with taking one step at a time. He was willing to be content with this; provided that step was forward—not backward.

After some further remark going to show that all the memorialists asked was within the constitutional power of the Assembly, he proposed the following as a substitute.

Whereas, the subject of slavery has engaged the attention of our churches to a considerable extent for years past, and although the General Assembly of 1818 unanimously resolved, 'that we consider the voluntary enslaving of one part of the human race by another, a gross violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves,' and as totally irreconcilable with the spirit and precepts of the gospel of Christ, which requires that 'all things whatsoever ye would that men should do to you, do ye even so to them,' yet inasmuch as different and discordant views have since been expressed in relation to the institution as it exists in our country, and to some extent in our communion, it becomes proper and important to the purity, peace and prosperity of the church, that the views of this Assembly should be kindly and distinctly expressed. Therefore,

Resolved, 1st.—That we regard the enslaving and holding in slavery of human beings, as practised in our country, a sin against God, a violation of the rights of men, and an inversion of the divine prerogatives.

Resolved, 2d.—That we affectionately and earnestly urge upon the Ministers, Sessions, Presbyteries and Synods, connected with this Assembly, that they treat this as all other sins of great magnitude, and by a diligent, kind, and faithful application of the means which God has given them, by instruction, remonstrance, reproof and effective discipline, seek to purify the church of this great iniquity.

Mr. GRAFF was opposed to all action on the subject. It was inexpedient; it would do no good. God had legislated for them. Where does God call slavery a sin? We believe it to be an evil, but God no where calls it a sin. Are we ready to declare war upon the laws of the land? He hoped not. If this course is persisted in, we of the South must separate.

Mr. PARMLEE made some remarks in support of Mr. Kellogg's motion.

The question being put it was decided to postpone the report of the Committee on Bills and Overtures, and take up Mr. Kellogg's resolutions, 53 voting in the affirmative, and 46 in the negative.

Mr. GIBSON moved the postponement of Mr. Kellogg's motion, with a view to an indefinite postponement of the whole subject—which motion was lost.

Dr. EDWARD BEECHER obtained the floor, but we regret that we cannot give a report of his speech. Our reporter was not present, and we took no notes. We applied afterwards to the Doctor for a copy of his address, which he explicitly promised to furnish, but to our disappointment the promise has not been kept.

Afternoon.

Dr. WISNER on the floor.

The Rev. Dr. expressed his regret that the Assembly should have thought proper to indulge in extra-judicial discussions, the consequence of which must be to proclaim the opinions of brothers here to the churches and the world. His brother Beecher, for whose opinions and talents he entertained the highest respect, seemed to consider that it would be violating the very principles of a republican form of Government, if we were not to proclaim the truth, and enlighten the public mind, and in that way correct the great mass of the people, and thus bring in the righteous public opinion.

And, as Ministers of the Gospel, it would

be our duty, when we go home, to attend to political caucuses, and also to instruct our Senators and Representatives to carry out our views and wishes. He did not see how they were to stop short of it.

The Rev. Dr. enforced his argument against the adoption of this course, by citing the command of Christ, to avoid disputes and contentions, and then he went on to observe, that he knew very well the position which they, as Ministers of the Gospel and Elders of the church occupied.

It was impossible to find out where the line runs between the 'radical' men and 'moderate' men. And this was the reason why it was a delicate and difficult subject to touch.

There was not one sentiment of his heart which would go to uphold oppression. But that was not issue: the question was—'Which was the best way for Ministers and members of the Church of our Lord Jesus Christ, to get along in the present existing state of things, with the evils we find among us?'

Were he in Russia and engaged in preaching the Gospel, he could not in his heart, approve the despotism which exists there, and although he understood and knew that the Emperor had just caused one of his subjects, or vassals, on the mere suspicion of a crime, to be sent to Siberia, he (the Dr.) would not feel himself bound to interpose, or interfere in the matter.

He denied that he was bound to do so, or to denounce the political institutions of that or any other country. Here, then, was the ground which had always separated him from his beloved abolition brethren.—He conceded that it was the right of citizens living under this republican government—of citizens, as political men, to take any course which the constitution of the country would admit, yet he could not admit that in their ecclesiastical capacity, and as ministers of Jesus Christ, they were called upon to meddle with that matter at all.

The reverend Dr. after slightly advertising to some acts which had been declared by the General Assembly in 1837, to be extra-judicial, proceeded to say that slavery is not an ecclesiastical, but a civil institution.

Now, the question is—'Shall we come down from the high places we occupy to enter the arena of strife with political men who have originated, and are sustaining by law, this institution?'

Among the other reasons assigned by the reverend gentleman, why he was opposed to these resolutions was, that the memorials which had been presented bore on the subject of Slavery, came not from those who were best acquainted with the difficulties in relation to it, but, on the contrary, from those who were not.

Here they were voluntarily going to pass resolutions for the relief of Southern brethren, who had not asked it.

The worst kind of slavery existed in the apostolic days, under the Roman Empire—infinitely worse than exists now in any portion of this country.

He next noticed, critically, the argument of Dr. Beecher in relation to the scriptural exposition of master and slave, and then went into an examination of certain passages of scripture, which he commented upon as he proceeded, in support of his own argument. He cited from Paul's instructions to Timothy—1 Epistle, vi. chapter 1, 2, and 3d verse. Now, when he (Dr. W.) found what Paul told Timothy to do, he had endeavored to carry it out in his own life; and he would not depart from it for his right hand.

Here was an exposition of God himself of the great principles of his law in regard to slavery. He would now refer brethren to the instructions which Paul gave to the church of Ephesus—for he was not content with instructing Christian ministers, v. chap. 5th to 9th verse; iii. chap. Colossians, 22d to 25th v.; iv. chap. 1st v. ii. chap. Titus, 9th and 10th v.; iii. chap. Colossians, 18th to 20th v.; 1st Epistle Corinthians, vii. chap. 21st v.

But he thought he heard some one ask, does Mr. Wisner mean to say that the Bible encouraged slavery? No; he did not believe it.

He, however, did not believe that the Bible prohibited slavery; and when he said this, he would repeat again, that he had no sympathy for slavery as an institution. 'Expediency,' according to the views of some of his brethren; had something to do with the question before the Gen. Assembly. What, he would inquire, was to be gained by the agitation of it? Was the unity of the church a desirable object?

'Now,' said he, 'suppose we make another rent in the seamless garments of the Lord Jesus Christ, shall we promote the glory of God by such a course?—The reverend gentleman expressed his great sorrow that any thing should be done the tendency of which was to separate Southern brethren from the General Assembly, and to create a division in the church, which might probably be followed by a second, consisting of those who would not go for denouncing the South.'

The Rev. Dr. Duffield remarked that the argument which had been submitted to the house by Dr. Beecher remained unanswered, as it was unanswerable, and would remain eternally unanswered. The worthy brother who had just sat down, had not made a single remark, that all were to refute the argument.

We get from the Gospel of our Lord and Savior Jesus Christ, all our elementary notions of liberty, and he would say in all

its relations; for what liberty could we ask or desire, or what ought we to seek for, but that liberty which God gave us?—Any other liberty, he knew not of. But that liberty which, God gave, we were bound to maintain and perpetuate.

He remarked, that he had never doubted for one moment, that the Ministers and Elders and office-bearers, residing at the South, were doing, in a judicious manner, all they could to enlighten the minds and consciences of the people on this important subject, and to induce them to devise some plan or other to get rid of the evil, and this sin. But it seemed that some of the churches thought there was not enough done; and it was supposed that the work went on too slow, and that the evil was on the increase. Was it not, he asked, proper to do so, in order to encourage and comfort the hearts of brethren at the North?

The Rev. Dr. declared his dissent from the opinions expressed by Dr. Wisner, in reference to the scriptural passages he had quoted, and he went into an argument to show wherein he differed from that gentleman. The Apostle Paul teaches that liberty is to be preferred to slavery, when it can be had, then, of course, the latter is an evil in his estimation. Moreover, he used all his influence to effect the abolition of slavery, and consequently set a noble example, and has encouraged us by it. In some instances American slavery could be shown to be worse than Roman slavery.

Mr. Myers, being entitled to the floor rose, and said, he most heartily rejoiced at the spirit of harmony which had prevailed thus far in this house, and which he hoped would continue.

The resolutions under consideration called for action; and he thought, whether they should adopt them or not, action ought to be taken on this important subject. His heart's desire was that it might be of a kind, yet plain and decided character—that we might know, and the church over which the Holy Ghost has made us overseers, may know, what we, the General Assembly think in reference to this great subject. He did not sympathize with the ultras. Now, he would ask, what was ultraism? If he knew any thing, it goes beyond me. And so every brother thinks that ultraism goes beyond me. And so we are all ultras, except the man that is down to zero.

Mr. M. adverted to the fact that former General Assemblies had acted on the subject of the 'license law,' of vending ardent spirits, of carrying the mail on the Sabbath, and of other great evils, from time to time; and hence, he argued, those precedents were sufficient to warrant the Assembly in acting upon the important question now before it. He contended that they were bound to act on the resolutions which had been presented, asking that the church might be purified from what they regard a great iniquity and a sin—the sin of slavery.

Mr. M. then proceeded—'Do those resolutions declare what is not true, that slavery is a sin against God? That it is a violation of human right? That it is an invasion of the Divine prerogative? The testimony of this Assembly has been very clear and decided upon all of these points.'

Mr. M. next proceeded to advert to the Bible argument to prove that slavery is tolerated by the Scriptures.

What was the design of the Scriptural argument in relation to this matter? Why, it must have been to show that Christ and the Apostles did not interfere with it because it was a civil institution.

Yes, it was to show that, although slavery existed in the Roman Empire in its worst features, yet the Lord Jesus Christ and his Apostles did not choose to interfere with it. Now he (Mr. Myers) would ask, if the resolutions asked any such thing? He contended that they did not. The design was simply to show the true character of slavery and testify against its existence in the church.

He (Mr. M.) would teach the slaves to be obedient to their masters, as he had heretofore done when in the slave states, and he would claim the right to explain and teach what the Scriptures meant, fairly and justly, by that. But perhaps he would not be allowed to proceed far in doing that.

He contended, in a most able argument, in opposition to what had been asserted, that those passages in the Word of God, having reference to the instruction of slaves, do not in any wise sanction slavery.

It was said (he observed) that Northern Christians do not understand this subject, and that it was an extremely difficult one. Now, although this was a very old story, and had been met many times, yet it was worthy of being noticed in this place again. He would ask whether Southern brethren would accord to Dr. Wisner that he understood the subject? to Dr. Hodge and others, who took a like view of the subject, and gave a correct exposition on that side of it? Was it not conceded that they understood it? What ground, then, was there for the complaint? Not a word was said about their being Northern men when the interpretation of the subject looked Southernly! But the real difficulty was when the interpretation looked in the other direction—towards the North Pole.

Now it appeared to him a mere gratuitous assertion in relation to that subject. Who would be most likely to give the most enlightened verdict in reference to this question, those who had always existed amidst slavery, or those free from the temptation?

The Rev. Dr. Hill, of Winchester, Va., rose and addressed the Assembly at considerable length.

When he was about marrying, his future

father-in-law, knowing that he was opposed to slavery, left two slaves, that he intended as his share, to his wife; these slaves and their children were now in his wife's possession. He supposed—after all—that the legal title rested in him, but they were considered as belonging to his wife. He had again and again offered them their liberty, provided they would go to Africa, but they invariably refused.

His slaves, he would state here, were all taught to read the Bible, and were furnished with that book of life.

[He goes on to state that he had always been in the habit of meeting with the slaves, exhorting and preaching to them, and some others had done the same, until a law was passed forbidding their instruction, which law was caused by the Southampton insurrection, and the misrepresentation of abolitionists by their northern opposers.—Ed.]

The abolitionists poured into the state through the Post office, their mischievous and inflammatory publications, and thus created alarm in the public mind. This abominable practice commenced about the time of the deplorable insurrection of the negroes at Southampton. Notwithstanding the various expedients that were resorted to in order to keep those inflammatory productions out of the state, they, nevertheless, found their way there, and generally without any name upon them by which to know where they came from. I do believe, (said Dr. H.) the worst enemies we ever had were the abolitionists of the North. They did not design to be so, but that had been the consequence of their conduct.

He felt the firmest conviction in saying that if it had not been for the abolitionists, Virginia would now have been a free state, and also, as he believed, Tennessee, Kentucky, and probably North Carolina; but he did not think emancipation would reach so far South as Charleston, for awhile, at least. The abolition cry which had been raised, had brought on a most miserable state of things at the South—the people there being now suspicious of every stranger and traveller that appears among them.

There had been some abolitionists in his neighborhood, endeavoring to incite the slaves to insubordination; but fortunately they were interrupted in their infamous purposes, and some of them were lynched. And he believed they deserved it! [Great sensation.] He was no advocate of lynching; but he did believe that there were extreme cases, which called for extreme measures; and this was one of them. He freely confessed that, anti-slavery as he always had been in his sentiments, that if he possessed 500 slaves he would not set them at liberty under present circumstances. The law of Virginia, as it at present exists, prohibited the setting at liberty of slaves, unless the owner of them gave bond and security that they should not return to the state again.—Now, the owner would not agree to do it.—He was convinced that a slave who had a good master, was better off than if set free. At any rate, under existing circumstances, it would be unwise to set slaves loose, for the name of liberty, and for nothing else.

The sensitiveness felt at the South was not to be wondered at; and public sentiment had deteriorated most woefully. It was seen and felt, but southern men did not take the blame to themselves. Nor were they to blame.

He next announced the fact that had it not been rumored at the South, at the time the division took place in the Presbyterian Church, that there were more abolitionists in the New School than the Old, they (the New School) would, in all probability, have carried out entire Synod, if not a second.

He next referred to the memorial from the Presbytery of Cincinnati, which was presented to the General Assembly a few days ago, [and which will be found in another column,] and commented upon it in terms of disapprobation. He declared the power therein claimed to be a new kind of Presbyterianism, and he asked if it was not an unjustifiable assumption of power? These things must be reversed, and those brothers in the Church must be told that they are rash. It was monstrous, and must be resisted in time. Such directions as these should not be heeded, but set at defiance. These were ultra proceedings; but we were not all ultras. It was not pleasant to be told, 'you are without conscience, or your conscience is asleep; you are deficient in your duty; you live in atrocious sin against God.'

I believe some of these high toned acts of abolitionism are the master strokes of the devil—and that will turn out to be the case before we have done with it.

(The Dr. then offered several resolutions embracing his views. The first asserts that slavery is 'entirely a political institution;' the second, that the matter ought to be left to the lower judicatories; third that slavery had always been in the Presbyterian church, and now to censure slaveholders was monstrous. He then moved to postpone all other resolutions to act on his second, which was carried, 53 to 41.—Ed.)

The Rev. Dr. HILL rose and obtained leave to make an explanation.

He wished it to be understood that he did not approve the practice of lynching in any respect.

The Rev. Dr. DICKINSON, moved to postpone a resolution under consideration for the purpose of introducing the paper which he held in his hand.

'Whereas, there is in this assembly great diversity of opinion, as to the proper and best mode of action on the subject of slavery.—And whereas, in such circumstances, any expression of sentiment, would carry with it but little weight, as it would be passed by a small majority, and must operate to produce alien-

ation and division. And whereas, the assembly of 1840 with great unanimity, referred this whole subject to the lower judiciary, to take such order as in their judgment might be adopted to remove the evil; therefore, Resolved, that the assembly do not think it for the edification of the church, for this body to take any action on the subject.

The question being taken on the motion to postpone the resolution under consideration, it was agreed to.

He said that he believed slavery to be a crying sin in our land, and that it was the duty of the church to come out and speak plainly and boldly, their sentiments on the subject. Why not, he asked; should not the assembly, if they regarded slavery to be sinful, say so at once and without hesitation? He said that his constituents in the West bitterly complained of it. He said that he lived in the state of Illinois, and that the Presbyterians had lost many members in consequence of the delay in regard to the question of slavery, they having joined other congregations. His immediate constituents, too, threatened that if the General Assembly did not speak out plainly on the subject, at their present meeting, they would feel themselves compelled to follow the example of others, and leave the Presbyterian Church. He was opposed to the resolution because it did not come out fearlessly and frankly, and therefore he would vote against it.

The Rev. Dr. Ely, from Missouri, followed at much length.

He (Dr. E.) had lived eight years in Missouri, and had seen something of the workings and effects of slavery. He then went into the scriptural argument on the subject; objected to Mr. Cook's doctrine, that the apostle's directions to servants had reference to "hired servants"; asserted that *doulos*, in the original, meant slave; Paul styled himself a slave of Jesus Christ; argued that the apostles could not have given directions to masters and servants without implying approbation of the relation. He next proceeded to give his experience in reference to slavery. Before he went to the West he determined never to own a slave; but when he got to Missouri a circumstance occurred which changed his purpose. A man was about to be sold in the neighborhood, under circumstances that made a strong appeal to his sympathies; he was urged to become his purchaser, and as a matter of duty and benevolence he bought him.

He gave \$700 for him. His name was Ambrose; he was a big, strapping negro. The Doctor stated that he opened an account with Ambrose telling him that he would give him credit for all the work he did, and would charge him with all his expenses, and when he had performed services to the amount of \$700, he should be free. Ambrose worked very well for a while, but soon got lazy. He manifests no desire to be free.

The Rev. Doctor also mentioned another case in which several female slaves were about to be sold under very moving circumstances, where he felt it to be his duty to purchase them. Several of these women in the process of time were married; and their husbands were in the habit of coming from where they lived once a week to spend the Sabbath with them. In further process of time, by these women he had children "born in his house," as Abraham had. In choosing to marry, these women had not consulted him, else, perhaps, he would have disapproved of it; nor in the matter of their having children was his advice asked; he would have prevented it if he could. The Doctor stated that he had owned altogether 9 or 10 slaves. He affirmed that white labor was much the cheapest, and that so far from the slaves being the oppressed and afflicted people, they were represented to be, they were the reverse of that. He knew an instance of a negro man, being asked if he was free, replying, "No, thank God, I am a slave." He had in his family and that of his son-in-law, at one time, four stout negro men, six feet high, as slaves, and who were offered free papers by their friends of Illinois, if they wished to run away. But they promptly rejected the offer, saying, "oh, no, they were better off where they were." The Doctor concluded by deprecating the passage of a set of general and sweeping resolutions by the Assembly—no matter what were the circumstances of the case—against every man that held slaves.

The Rev. Dr. Beecher thought that in view of all the circumstances, it was not desirable that the question should be carried by a bare majority; such a decision would have no weight, and would not be done for every man to bear his individual testimony; this he had done as a duty to his conscience before God.

While he contended that the system was anti-Christian, he admitted that there might be individual cases of slaveholding which was not sinful.

The Rev. Mr. Myers declared that if the principles he contended for should not be introduced in this, or some other resolution, before the question was disposed of, he would enter his protest upon the record. Whatever might be the decision of this of this body—let it be by a large majority or a small majority, let the testimony go forth to the church and the world.

He did not concur in all that had been said by his worthy brother Beecher in reference to slavery.

He said, that every slaveholder put forth the plea of necessity for holding slaves, and averred, that if there was none but slaveholders exceedingly cruel and tyrannical, concerned in this question, slavery would soon be abolished in the United States; but there were many reverend fathers of the church, who, treating their slaves well, were so many obstacles in the way of abolition. This let-alone policy would never carry out the benign, humane and christian object of those who would remove the foul stain of slavery from our National escutcheon. He trusted that the resolution would not be allowed to pass in its present objectionable form.

(When the final vote was taken on the resolution to refer the whole subject to the Presbyteries, it stood, yeas 66, nays 33. Ed.)

The Hon. John Quincy Adams was born on the 11th of July, 1767, and consequently will be 76 years old in July next.

The survey of the N. E. Boundary has been or is about to be, commenced. It will probably occupy about two years.

Communications.

For the Liberty Standard.

Canada Mission.

Friends of the fugitives from slavery,

You may have been informed, that the colored population in Canada is estimated at 16,000. Of these it is judged, that 12,000 are refugees from the slave holding States. They have fled from the condition in which they were held as goods and chattels, from that region of our country in which human beings, the purchase of a Savior's blood, and some of whom bear his image and are his representatives, are bought and sold like brute beasts; in which no provision is made for their becoming valuable citizens but only valuable as articles of property. By passing beyond the bounds of republican oppression into the monarchy of Queen Victoria, they have been transformed from things into men. The number who experience this transformation is almost constantly increasing. 'The under ground rail road' is more and more frequented, and the prospect is, that the number of passengers will continue to increase. Just contemplate on their condition. They have effected their escape from that land in which they were intentionally kept in mental and moral darkness and debasement, often at the risk of life, 'with the skin of their teeth.' Ignorant they must of course be, not merely of letters, but of almost every thing, except how to labor in the way they have been trained. A large portion of the men, who have thus obtained their freedom, have been house servants. Their employment has been to wait upon gentlemen and ladies. Consequently they know little or nothing, of any other occupation. Unaccustomed to such work as laboring men in Canada have to perform, you will, at once, perceive them to be under very disadvantageous circumstances. They are of course strangers to the people of the Provinces. They bring no other credentials than their scars and maimings. They have also to meet the prejudice against their color. Some of them obtain situations as waiters in public houses, in the larger towns in the Province. The number who do this must of course be quite limited. What would be the encouragement which persons of the description of these fugitives would receive among those who are not especially friendly to them in this region. Who would take a perfect stranger, totally ignorant of farming, and with a dark skin, into his family and give him employment and wages?

Most of the female refugees from the land of darkness, pollution and cruelty, have been field hands. They can use such tools, as they have been accustomed to handle, in the tobacco, cane and cotton fields, and rice swamps; but of the use of the needle, and other implements of household and domestic labor, they are perfectly ignorant. They are ready to do what they can, but what can they do? They have been compelled, both men and women, to labor without compensation. They of course bring with them no means of supporting themselves, but their hands. You will think of our destitute sisters. A consideration of their case will awaken sympathy, prayer and effort to afford them aid. Their condition, though infinitely preferable to that of slavery, is yet pitiable. 'The righteous considereth the cause of the poor; the wicked regardeth not to know it.' Prov. 29, 7. 'Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.' Prov. 31, 8, 9. 'So I returned and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; on the side of their oppressors there was power, but they had no comforter.' Eccles. 4, 1.

To meet the wants, to improve and elevate the condition and character of these brothers and sisters, Rev. Hiram Wilson and wife, Mr. Elias E. Kirkland and wife, Miss Fidelia Coburn, a sister of Mrs. Kirkland and a few others are making very self-denying and self-sacrificing efforts. A manual labor school, called the BRITISH AMERICAN INSTITUTE has been established at Dawn Mills, in Canada West. '200 acres of excellent land has been purchased, 60 miles N. by E. from Detroit; Michigan, lying at the head of navigation on a beautiful river, where they are opening a farm. Three dwelling houses and a public school house have been erected, and operations commenced with favorable prospects. Here they will be taught the art of husbandry, the common branches of education, and the great principles of morality and religion, and by their own industry nearly or wholly support themselves. Of the 16 young men who attended this school the last winter, 12 became the hopeful subjects of regenerating grace.

They are also desirous of establishing an asylum for females, which you perceive they greatly need, where they may be instructed in household affairs, needle work, and the various branches of domestic labor and economy, that they may find suitable employment in families, and become useful as heads of families. The plan is, to take orphan females, and some from the most destitute families, and such female fugitives as have been field hands, and educate them to be useful members of society. Can you well conceive of a more desirable or hopeful charity?

Miss Coburn is now in Maine on a visit to her friends, who reside in Bloomfield, Somerset County. She is the daughter of Eleazer Coburn Esq., extensively known among abolitionists. For the information of those not acquainted with Miss Coburn, the following testimonial is copied. 'We the undersigned, as President and Executive Committee of the British American Institute do most cheerfully commend to the christian public our beloved Sister and laborer in the cause of philanthropy, Miss Fidelia Coburn. Aware of her intention soon to visit her friends, and to solicit aid in the cause of education, particularly of young females of color, who are ignorant and destitute of instruction, we hereby express our mutual sympathy with her in so important and responsible an undertaking. Sister Coburn has been in this field nearly a year. By

persevering and self-denying labor in the blessed work of doing good to the poor of color, who have been 'freed and scattered,' she is justly entitled to the fullest confidence and esteem of every true friend and lover of Jesus. We fondly trust, that her appeals for help will meet with a liberal response from many warm hearted friends of humanity.

HIRAM WILSON,
ELIAS E. KIRKLAND,
JAMES STUMP,
PETER SMITH,
GEORGE JOHNSON.'

Dawn Mills, April 15th, 1843.

These statements are made to call the attention of the friends of humanity to a consideration of the subject. Miss Coburn proposes to commence her return to Canada, with divine aid, the beginning of next month. She can of course visit but few towns. Let the friends of the fugitive make an effort to do something for the cause.—Money, articles of clothing particularly shoes are very much needed; as also are spelling books. Her especial object is to obtain aid in establishing the female asylum. Any contributions in money, for either department of the Canada Mission, or donations in any articles needed, left in care of Mr. Willey, Liberty Standard Office, Hallowell, by the first of next month, Miss Coburn will thankfully receive and see that they are safely forwarded and faithfully appropriated. 'Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.' Ps. 41, 1. Let us all do something and it will be something valuable.

On behalf of the poor,

D. THURSTON.

Winthrop, June 9, 1843.

P. S. That our friends may not suppose that Bro. Wilson and others associated with him are living in splendor and luxury, it may be well to mention a few facts. They use neither tea nor coffee, nor have they even the utensils for using them. They sleep on straw, or some other substitute for feathers. A log house 12 feet by 14 contained a family of four, the parlor, dining room, kitchen and bed room being the same; Mr. K. and wife occupying the lower room and Miss Coburn and her fellow laborer the chamber. A feather bed was brought into the premises to cut up and make pillows.—This is merely a specimen of the rigid economy, which they adopt in order to render more extensive and efficient aid to the fugitives. 'Go thou and do likewise.'

For the Liberty Standard.

Ho! for Windham!

To the friends of the Slave in Cumberland county.

Dear Brethren—

Some of us went to the county meeting at W. last year and were kindly received.—That meeting was larger than any of the kind we have had in this county before.—Still, we were told that our friends at W. made preparations for four times as many as went up to the meeting. Indeed, it was said, that in many of the houses, liberal tables were set in expectation of guests and "at supper time," behold, none appeared!

Now these tables will be spread again for us this year. Our friends at W. have given us a hearty welcome to them. Hard time will be no excuse this time. Busy time will be no excuse this time! Fourth of July is public time, glorious time! The fathers of '76 looked up to Heaven, and said, in the language of their own Patrick Henry,—"Give us Liberty, or give us death!" Now their degenerate, idolatrous sons pay homage to the heathen God, Slavery. Oh, how has the name and spirit of liberty fallen! Brethren, "come to the rescue" of brethren in bonds! You will come. We learn already that the contemplated meetings are exciting great interest in some of the towns. Multitudes will attend them who felt no interest in our cause before Lewis Clark passed through the county.

Our old tried friends will of course be there. Auburn will be there, as General Packard still holds his "commission."—Bridgton will be there if every bridge is up between, and take Naples, and Casco, and Raymond—who otherwise might not hear of it—along with them. New-Gloucester has a lawyer to warn them out. Gray has ministers to pray them out. Standish will be there if the Abolitionists have recovered from the "Tippence-fover." Gorham will be there—save the Seminary and a little 'other aristocracy.' The whole of N. Yarmouth will be there if the editor of the Mirror says yes, and half of them, if he says no. And —, but we have no time to specify longer. We guess the other towns will be there.

If we are not there please charge it to PORTLAND.

The Church and the State.

The Philanthropist states that some time last year, William Logan, of Richland county, Ohio, performed the Christian duty of feeding a poor, hungry man, flying from the land of slavery. The Grand Jury of the county indicted him for "feeding James Monroe, a negro and black, owing service to some person in Kentucky, whose name was not known to the Jury." When the case came on, it was dismissed, though not in open Court. Mr. L. was informed privately, that the law was unconstitutional. The initiator of the Good Samaritan thus escaped from the hands of the State unharmed. But the Church to which he belongs, now took up the subject, and to use the expressive language of the Philanthropist, "to show its abhorrence of the religion of Jesus, and to rebuke him for performing his Christian duty, voted him out of the eldership!"

Hon. Levi Woodbury is to deliver the anniversary oration before the Phi Beta Kappa Society of Dartmouth college, at the next commencement.

LIBERTY STANDARD.

HALLOWELL, JUNE 14, 1843.

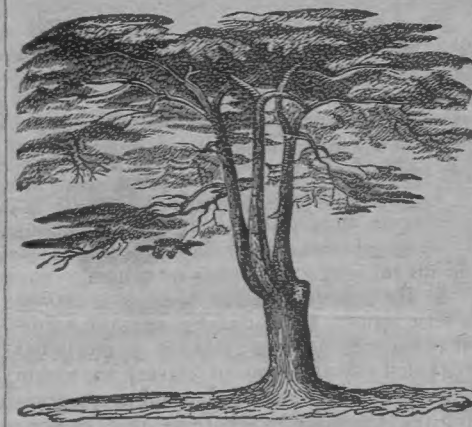
"There is but one proper and effectual mode by which if (the abolition of slavery) can be accomplished, and that is, by the legislative authority; AND THIS, SO FAR AS MY SUFFRAGE WILL GO, SHALL NOT BE WANTING."—George Washington.

THE LIBERTY TICKET.

NOMINATIONS.

For President, A. D. 1844,
JAMES G. BIRNEY,
OF MICHIGAN.

For Vice President,
THOMAS MORRIS,
OF OHIO.



"The righteous shall grow like a Cedar in Lebanon."

For Governor,
JAMES APPLETON, of Portland.
For Representative to Congress, Lincoln District,
CHARLES C. CONE.

Fellowship with Slaveholders.

A large number of churches in this state, of different denominations, have taken the ground publicly of non-fellowship with slaveholders, and many others really are in the same position. A very large body of ministers would refuse their pulpits to slaveholders, and churches their communion tables, who have taken no formal action on the subject, and this number is rapidly increasing. The Bible unequivocally requires it.

But these churches and ministers should be consistent, otherwise their example and influence will only tend to evil. If a minister or church assumes the position of non fellowship at home, yet abroad enters into associations which act upon an opposite principle, they become inconsistent and thus impair their moral integrity. If to fellowship as christians the oppressors & robbers of the poor, is wrong in an individual church or minister, as such, it is equally wrong to enter into associations which do the same thing. It is clearly improper collectively to acknowledge as christians, those whom we cannot individually so recognize. If we embrace man-stealers, or those in whose 'hands' the stolen man 'are found,' as christians, through the medium of an organization, we certainly cannot refuse that fellowship as individuals. To fellowship them is to bid them God speed, and that is to become partakers of their evil deeds.

We would respectfully invite attention to this subject at the present time, when most denominations are about to hold their anniversaries. The Congregational General Conference of Maine is soon to meet, and this subject cannot fail of being involved in its doings. The appointment of a delegate to the new school Presbyterian church, at least, has heretofore been made. What is involved in this? The Maine Conference is composed of the churches representatively embodied, and what it does the churches there represented, do. That Presbyterian church is a slaveholding church; it refuses from year to year to testify against slavery; it is composed in part of slaveholders and slave traders; its most eminent men claim a divine right for slaveholding; they 'forbid to marry,' and 'put asunder what God has joined together,' and boast that they have even extinguished the immortal spark of liberty in the human breast.

Last year the Congregational churches of Maine told Rev. Ray Palmer to go up to that assembly, and bear to them in their names the fraternal greetings and fellowship of christian brethren. Will they do the same thing again? Will anti-slavery churches and ministers consent to do it again, and thus sacrifice consistent anti-slavery Principles, and crucify the slaves afresh in their cause?

That Presbyterian church has a right to send a slaveholder as a delegate to Maine, in return, and the Conference, without gross inconsistency, could not refuse him a most friendly reception in behalf of the churches.—Are these churches and ministers willing to stand in that position? We believe on reflection they will not, and it is to be hoped that distinct opposition will be made, at the approaching Conference, to the appointment of delegates to any slaveholding church.

Presbyterian Assembly.

Believing that our readers would wish for the means of forming an intelligent opinion respecting the position of that church on the subject of slavery, and the long debate on it in the late Assembly, we have collected, it is believed, all the important points of the discussion,—very briefly to be sure.

Three years ago the Assembly censured some of the lower bodies—presbyteries—for their anti-slavery action; now that it is not done. Still, the true moral position of that influential religious body is, that the bible does not condemn slavery, and it will not reprove iniquity because its members are determined to practice it; and there it must stand, resisting the progress of a pure christianity three years more! If that church believes the bible condemns slavery it could not avoid doing the same, and forsaking it.

The Union of the Church—New School Presbyterianism—these were the idolized images on

whose altars three millions of men were immolated. A church 'union' formed and preserved at the expense of human rights!

Better infinitely, that every ecclesiastical system in the land were at once scattered into its original elements. What is the difference between worshipping a church organization and a golden calf?

Heaven will remove that 'union' out of the way of the slaves emancipation by some means, as the future will show.

The servile compact of that church with slaveholders is precisely like that entered into by whigs and democrats,—all for southern support. Says the able reporter of the Pennsylvania Freeman, from whom our abstract on the first page is made:

"When the final vote was taken, a northern member asked Mr. Gideon, of Washington 'will you now go off?' He said, No, we will stay, and bring all the strength we can.' And it is the fact, that there were several delegates from Kentucky and Missouri—Dr. Allen was one of them—who had waited for a week with their credentials in their pockets, waiting to see the course the Assembly would pursue, and as soon as they found that no action was to be taken against slavery, came forward and tabled their names as members of the Assembly.—'Verily, they have their reward.' Mr. West and the others may rejoice again over 'what God has done for the church!'

But the 'truth did not fall in the streets' without manly defence. It is, however, both surprising and painful that so clearheaded and able a man as Dr. E. Beecher, could not see that his concession that slaveholding is not always sin, neutralized his own argument and stripped him of his strength. The moral power of others was greatly weakened by an apparent fear of being called 'radical.' Mr. Kellogg stood up like a hero, exposed the subterfuges of the committee's report, and nobly maintained the truth.

Dr. Hill's Speech.

In this speech the old proslavery assertions are kept up, that abolitionists had defamed emancipation in Virginia, Kentucky, &c., had caused laws to be passed forbidding the instruction of slaves, had made their condition worse, and that slaves could not be liberated on account of the laws. 'The Dr. was probably as ignorant of the facts of the case, as those who will be misled by him. Laws have always existed in Virginia against the instruction of slaves, and their various amendments have for 30 years been growing more and more severe. In 1819 a law was passed against the instruction of slaves and free negroes; making 20 lashes the penalty of their attendance on any school for learning them to read or write, either in the day time or night.' How then did a New York Abolition Society, by sending tracts to Virginia, cause this law to be passed, when no such society existed till 14 years after? In 1831 another law was passed for punishing those who should teach slaves or colored persons publicly or privately for pay; but this was two years before any abolition society existed in New York, and before the cause had exerted any influence upon the country. Yet this is the law to which the Dr. must have alluded, as the Revised Statutes of Virginia will show.

He also says that a bill favorable to emancipation passed the Virginia House of Representatives but through the influence of abolitionists was lost in the Senate. But this was early in 1832, before scarcely an abolition society was formed. Besides, that bill was not an emancipation bill, but a bill to get rid of free people of color by sending them to Africa; in other words, to make slavery more safe.

He says also, that slaves cannot be unconditionally liberated on account of the laws, but he probably forgot to say whether he and his brethren had done what they could for the repeal of those laws. Besides, those laws are practically obsolete, and a large number of petitions were sent to their last legislature asking their repeal because they 'were a dead letter,' causing only a liability to difficulty.

Every man, too, who is informed on this subject knows that there has never been a time when the anti-slavery cause, or right principles, was so strong in those States as at the present time. Truly it is 'fated to error to run crooked.'

The Canada Mission.

We invite attention to this subject as presented in Mr. Thurston's communication this week. Miss Coburn ought to be sustained in her self-denying-labors, and we hope the plans proposed may commend themselves to the favor of all. We doubt if missionary efforts can be better devoted than on that mission.

The Wesleyan Convention.

This is a general convention of Methodists, who, like Scott, Lee and others, have seceded from the M. E. Church on account of slavery and church polity. It is now in session at Utica, N. Y. where Mr. Lee, closing his first letter respecting the convention, says:

As our sheet is about full, we will close this article by saying that the Convention is large, beyond our expectation, and that prospects are bright. We had not the least expectation that such light and encouragement would break in upon us from every direction; to the praise of God be it written and read.

Slaveholding Religion!

Rev. L. Lee, in a letter from the Wesleyan Convention at Utica, writes as follows:

A letter was read from a colored preacher in Ohio, of whose Christian and moral character there were vouchers on the floor. This man is a zealous, effective preacher, and desired admission to the Wesleyan Methodist Church. He had purchased himself at the price of \$2,200. He had likewise purchased his mother at the age of 70, at a price of \$200. This price was demanded of him, when she would hardly fetch a third of that sum in consequence of her value as a slave. The heartless master took the occasion to speculate upon the filial feelings of the son! This master was a Methodist Preacher. O, shame! O, humanity, whither hast thou fled!

The Present Time.

Every friend of humanity should be aware of the importance of the present time. He is an inaccurate observer who does not see the signs of a desperate political struggle, which will subside until after the presidential election. pro-slavery parties are making every preparation, and they understand how to win, viz. by strengthening the party power. The effort is now making to do this, and when time arrives the cause of liberty and the rights of those parties are rallied to take the power, quantities, and supply their towns and neighborhoods.

Cannot the friends of justice derive a hint from these developments?

Three Months.

The three months next to come are of immense importance to our cause, as efforts and self-denial will be required. Man must go to work on his 'own money.' The people must be informed, and 'own money' will be needed. If we are next three months will prove it to be so. There are many whose health is insufficient for usual labor, who might go out as agents, press, and diffuse a vast amount of literature by collecting the people into schools, and talking to them. These need to be out and aided by other friends. After elections are past, and we can do nothing for the slaves by congressional elections, two years, many will wish they had earlier and done more. NOW is the time to work.

Agents.

Mr. Otis Richardson of Meru, and Barker of Exeter, have commenced agencies, and we recommend them to the press and co-operation of all friends of the slave. We hope they will meet with success as to enable them to continue their labors. The aid of all who intend to take part in this great enterprise is now needed, and we hope will be cheerfully afforded, member the slave as bound with him.

Bits and Ends from the Ken. Journal.
The Journal thinks we are wrong in our efforts and democratic parties are in favor of protection. We have published most authentic statements, and leave our readers to judge. We cannot help the Journal's memory, but we have often said that the present state of the country shows a degree of protection is desirable, and know of no who thinks otherwise. The questions of political economy involved in our common policy, and also in that of other nations, are undergoing a rigid scrutiny, and what light be developed, and what changes required cannot now be seen.

The Journal does not remember to say that slavery has no injurious effect on states supporting it. If he will to his files a few months he will find it. pressed our surprise at such ignorance of political economy at the time. However, editor has learned better now.

That paper thinks we are not right in ing gold mines and slaves caused, promising the difference between the prosperity of S. and England, for England, too, held slaves. True, but England never relied on "mining slave labor," as Spain did till her rails sealed. It has been an axiom with economists of England, for a century, that community can sustain itself on slave labor.

Incorrect Representations.

We are glad to see that Gen. Fessenden gone back to the original anti-slavery organization. He is a man sagacious enough to see that he can accomplish a vast deal more, politically and morally, in the old society, than he can by a separate party organization, whose whole effect of which is to help the faces of the North, in an ineffectual advance another set of party politicians.—Journal.

That paper made a mistake in publishing such a story as this so long before election, is too early. There is not a firmer friend of the Liberty Party in the State than Gen. Fessenden, and we thank the Journal for its endorsement of his sagacity. If the M. E. S. saw fit to use his name as vice president, what evidence is that of "going back" to the Liberty party? His name has been similarly in Massachusetts these eight years. There is not a shadow of truth in the story; still it will do as a sort of whig key till after election. Gen. F. knows that is quite unessential whether "another set of party politicians" are to be whig or democrat.

That paper also has the following comment:

"Eight hundred thousand slaves were emancipated on the first of August, 1834, and are now getting along very well as freemen, having for several years been subjected to no apprenticeship."

This is very inaccurate. The emancipation bill was passed in 1834, but, opposing the doctrine of immediate emancipation, all the islands and Antigua and Bermuda preferred the apprenticeship system, which was to expire in 1840. Such, however, were the peace and prosperity of the emancipated islands, and such the pernicious results and difficulties of the apprenticeship, that all the other islands, W. I. Islands entirely abolished slavery. Their own accord on the 1st of Aug. 1838, they rejected by veteran slaveholders themselves worse than slavery, and the great doctrine of immediate emancipation was triumphant.

ELECTION IN MASSACHUSETTS. Resolved in success of one whig candidate, Mr. Briggs for Congress, and the defeat of the whigs. The liberty party stood its ground well. A small vote only was cast. The whigs of that state have nominated Hon. G. N. Briggs for Governor, and John Reed for Lieut. Governor.

James Dennis.

This fugitive from slavery, to whom we referred last week, has now gone to Waldo county, and will attend the meeting at Belfast. He lived about 30 years in slavery, was a personal attendant on his master and master's family, and having traveled much has had opportunities for seeing more than a field slave. His statements of what he has seen are horrible, and we should not wonder if those who have not studied slavery as it is, were incredulous. But when testimony from southern men, and slaveholders, can be produced to almost any extent, making slavery as black as these fugitives represent it, there is no reason to doubt its being the truth.

Dennis escaped into Canada, where he remained about three years, and then came into the States. He lived two or three years in N. Hampshire, and united with the Free Will Baptist church in Newmarket, where he yielded to the wishes of his friends to go and "testify of that which he has seen." He brings letters of introduction from well known Free Will Baptist ministers, and appears every way worthy of christian confidence.

We would say to all wherever he goes, turn out and hear him. We hope Waldo county will improve the famous 17th in rekindling the spirit of liberty which made that day illustrious. Go and hear the tales of oppression, until your rows of hostility to it are as deep as were the rows of those who were found that morning entrenched on Bunker Hill. Send word to your neighbors, and go and hear Dennis.

The Slave Power.

HON. EDWARD KENT EXCOMMUNICATED. We are credibly informed that Albert Smith declares he obtained his appointment of Boundary Commissioner over Mr. Kent, by sending on to Washington Mr. K.'s messages and other writings containing anything against slavery, and at the same time referring to his own conduct and votes as unequivocal proof of fidelity to slavery. In this way he says he obtained his appointment.

Another Illustration.

ROBERT RANTOUL, a distinguished democrat in Mass. was recommended lately for collector of the Port of Boston, and in expectation of the office, declined being run again for Congress. His opposers immediately paraded in the papers a manly letter of his on the subject of slavery, in many respects taking the same views as the liberty party. This was sent on to Washington, and nothing has yet been heard of his appointment.

One Illustration More.

A man some months since was desirous to obtain a place in a clerk's office at Washington. He was born in Maryland, but had lived all his life from childhood in a free state. But knowing the hazard in applying as a citizen of a free state, he reported himself from Maryland, and obtained his appointment.

Is not the north a conquered province? Is it not time to have a liberty party, and to have it receive the vote of every man who has the spirit of a man left in him?

Calhoun, Flag.

The Oxford Democrat has hoisted the flag for J. C. Calhoun for president, and this produces quite an excitement among the Van Buren papers. The Bangor Democrat gives its Oxford neighbor quite a lecture, the Age follows, and the Republican Journal has an extraordinary article going to show that a local claim for Mr. Calhoun is preposterous, for the south have had the president all but twelve years, and a large majority of all other principal officers.

We should like to ask that writer how much better off the north will be with a southern man with southern principles, than with a southern man with southern principles. Has there ever been a more perfectly southern administration than that of Mr. Van Buren at least before the present?

We should be glad to see a posse of them, with bowie knives and pistols, march through the State.—Liberty Standard.

We should not be glad to see a posse of them, with bowie knives and pistols, march through the State. Were they thus to march, somebody—perhaps many, must, and would surrender or die, and the foe triumph over the slave.—Maine Inquirer.

Not so much 'precipitancy,' Mr. Inquirer. We have no intention of having any body killed, but the whig and democratic parties. Such a posse would arouse such a spirit among the people as would not only protect the slave, but render the surrender or death of those parties extremely probable.

Will the Inquirer send the paper containing the answer to our recent inquiries?

A CASE FOR THE WORLD'S CONVENTION. A young man 16 years of age lately died in a house of correction in Northleach, Eng. A coroner's jury sat on the case, and returned a verdict of "Died of hard labor, and for want of food, and for no other cause."—Democratic Paper.

A CASE FOR THE DEMOCRATS.—Four hundred and fifty thousand lives were destroyed in the United States of America in ten years previous to 1840. Verdict of the census.—Died of hard labor, want of food, and for no other cause.

A Card.

Our most grateful acknowledgment is due the Hallowell Female A. S. Society for a generous donation of twenty three dollars to aid on the conflict for Liberty.—The strong obligation thus conferred can only be discharged by fidelity and untiring efforts for the million and a half of enslaved women in our country.

Scrap of Future History.

The editor of the Yankee Blade makes the following just remarks in an excellent article on Liberty of Speech:

"The public is under deep obligations to the friends of human emancipation, for the firmness with which they have uniformly asserted the right of free discussion. Thank heaven, they are not quite yet so poor of spirit, so white livered, so base, as to suffer their tenets to be drilled into them by the clubs of ruffians, or to hold their consciences at the dictation of a mob. He knows little of human nature, who imagines that violence and contumely are the weapons by which the enthusiasm of such men is to be turned aside from its object."

The Conventions.

Are the friends of liberty making arrangements to turn out to the conventions soon to be held? Our whig neighbors are quite concerned for their results, and we do not wish to have them disappointed. The one at Wilton is expected to be large. The snow blocked Franklin co. all up last winter, but probably there will be none next week. Let none suppose these are mere business meetings. We intend to be at Wilton.—Dennis will be there, and we say to every friend of humanity in that county TURN OUT.—Much, very much depends on a great meeting at Wilton. See that the information is generally given of the meeting.

Somerset, Waldo, Kennebec and Cumberland Conventions are at hand, and it is of immense importance that the sons of liberty should show their regard to the cause by sustaining these meetings. We would respectfully, but earnestly say to men, women, boys and girls, in behalf of the perishing slaves, go to the Anti-Slavery Conventions. Can a generous mind plead any ordinary private interest against the cause of bleeding humanity? We mean, if possible, to be at Windham.

Dr. Hill, in the Presbyterian Assembly, was induced by others to retract his defense of Lynching. But slavery is systematic, perpetual Lynching, and that this D. D. practices and defends.

Almost every man in the nation will feel the death of Noah Webster, as of an early instructor. To how many millions has he been useful!

A HARD CASE. The President and his suit are now on their way to Boston to attend the great celebration. The whigs, when we were in Boston two weeks ago, were trying to screw up their faces to greet the Captain, but it was a hard case. It would be amusing to see them attempt to start the old chorus—"and Tyler too!"

Pennsylvania.

The Anti-Masons of Alleghany county have re-organized, and adopted Liberty principles, apparently in good faith, and with a hearty determination to do battle to the slave power. In consequence of this movement, at a meeting of the Central Liberty Committee for Western Pennsylvania and Alleghany county, held at Pittsburgh, on the 10th ult., the following resolutions were passed:—

1. Resolved, That we feel bound to maintain the organization of the LIBERTY PARTY in Alleghany county, and therefore recommend the calling of a convention to nominate a ticket for said county.

2. Resolved, That, inasmuch as the Anti-Masonic party of this county have adopted Liberty principles on the subject of slavery, we deem it advisable that said convention be held in this city, on the same day, on which the Anti-Masonic County Convention is to be held, viz: 31st day of May, instant, in order that a joint nomination may be made by the Liberty and Anti-Masonic parties, should such a course be approved of by the Anti-Masons.

3. Resolved, That no amount of Anti-Masonry ought to be an objection to a candidate, provided he is right on the subject of Slavery. The committee have also published a summary of the principles of the Liberty party, in order that their anti-masonic friends may feel they understand what is required of Liberty candidates. We are gratified to see the old Pennsylvania liberty spirit manifesting itself in this movement of the anti-masons of the West, but we trust our friends will not suffer the integrity of the Liberty party to be compromised, for the sake of any temporary advantage.—[Emancipator.]

Connecticut.

We learn by the Christian Freeman, that the legislature of this State, have once more denied the prayer of the petitioners for granting to the colored citizens of the State, equal political privileges with the whites. The Norwich Aurora, (Democrat) thus speaks of the result:—

"The various petitions for the benefit of persons of color which have been presented to the legislature, have severally received the go-by. As we expected, though not as we wished."

The legislature, pro-slavery Democrats and Whigs uniting in perfect harmony in the measure, have passed an act, by which they hope to get the better of the liberty party.

"According to its provision, if no choice of Representatives takes place by 5 o'clock, the meeting is to be adjourned two weeks, we believe, when the persons having a plurality, will be elected. Well, this answers its purpose for the present, but when Liberty men come to be the plurality in a town, as will soon be the case in many, it will give them the Representative, or unite the pro-slavery divisions in one anti-liberty phalanx. Even in this case however, it is only a little putting off the downfall. Short-sighted politicians, to treat the radical diseases of the body politic, with such palliatives, when, as medical men would say, the most powerful remedies are indicated."

If it is not usual for the editor of the Gardiner Ledger to appear more gentlemanly than his paper often indicates, we can excuse him. We have expressed no sentiments respecting the J. W. Richmond different from those we have entertained and stated ever since he came on this river.

When the Huntress came on to this river, her regular trips were in violation of the Sabbath, and this was the fact when we wrote our remarks in last week's paper.—Her trips are now altered so as not to run on the Sabbath.

Rev. G. D. Abbott, at the Educational Convention, said:

"Allusion had been made to Thomas Paine. As he had lived in a village which had been the residence of that person, he could speak of the savor which had followed the name and memory of that individual. An anecdote would well illustrate this. When the body of Paine was brought up to New Rochelle to be buried, a negro man, who had been assisting, inquired if there was to be no prayer? 'No,' was the response. 'What! no prayer?' said he. 'No unless you make one.' 'Well,' said he, 'is there nothing to be said?' 'No! unless you say it.' 'Well,' said the negro, striking his spade into the ground,

"Poor Tom Paine! here he lies,
Nobility laughs—nobility cries!
Where he has gone, or how he fares,
Nobody knows and nobody cares."

Destruction of the Town of Tallahassee (Fla.) by Fire.

It is with feelings of pain that we announce this morning the destruction of another city. By the following letter received last evening by Mr. Schley, from the Postmaster at Tallahassee it will be seen that that city has been laid in ashes.

Post Office, Tallahassee, Fla.

Thursday evening, May 25, 1843.
Sir—A conflagration commenced in this place about 4 o'clock this evening, and at this present writing, (9 o'clock), the greater part of the town is in ruins.

Every business house in this place has been destroyed, and with them the Post Office. I succeeded in saving the contents of the office but every thing is in such a state of confusion that it is impossible to assort the mail that should leave to-morrow morning. The fire is now nearly subdued, or rather has exhausted itself by the destruction of every thing it could reach, and no danger of its spreading farther is apprehended. If suitable accommodations can be obtained, a mail will be dispatched on Sunday morning.

MILES NASH, P. M.

We have been favored by Wm. Daggett, Esq., who arrived in town last evening from Tallahassee with some further particulars, which we annex.

Of three printing offices one was saved—that of the Star. The Centinel and the Floridian offices were burned.

It is supposed that there were at least two hundred and fifty buildings, with most of their contents, destroyed. It was impossible to save many of the goods in the stores, the fire made such rapid progress, and those that were saved were mostly in a damaged state. Several buildings were blown up, and two or three negroes lost their lives.

The loss is estimated at \$300,000. There had been no rain for six weeks, in consequence of which the buildings had become so dry that they burned like tinder.—Savannah Rep. May 30.

THE LATE COMET.—The gentlemen connected with the Philadelphia High School Observatory, have found out the period of the late comet to be 21 7/8 years, and that it will return in December, 1864, affording a more splendid spectacle than it did in March last. The U. S. Gazette suggests that to the High School Observatory belongs the honor of determining the period of this comet, as no other quarter has yet furnished the information.

ARRIVAL OF THE ACADIA.

Fourteen Days Later.
The Steam-packet Acadia, arrived at Boston, Thursday morning, from Liverpool, having accomplished her passage in twelve days and ten hours. The news by this arrival possesses but little importance in a political or commercial point of view.

IRELAND.—The repeal agitation seems to be increasing in Ireland—and Mr. O'Connell does not appear to be relaxing his labors in that cause. From the debates in the British Parliament, we must infer that a crisis is at hand, and that another civil war may take place.

American "repudiation" still forms a standing theme in monetary circles and in the newspapers. A project is on foot for addressing the legislature of every State in the Union which has repudiated—with what effect remains to be seen.

CHINA.—The Chinese are busily engaged in rebuilding the forts which their invaders destroyed. A speedy revival in trade was expected, although a depression had been lately noticed. The Emperor has sent Queen Victoria a costly present, consisting of golden beads, &c.

There is no news of interest from the continent.

An Astounding Idea.—Mr. O'Connell, in a great speech, before the Loyal National Repeal Association, on the 15th May, made the following striking quotation.
"The history of Ireland can be traced thro' the statute book, like the track of a wounded man through a crowd, by the blood!"

SLAVES FLYING TO CANADA. Twenty runaway slaves passed through Cleveland week before last on their way to Canada. Fifteen were from one plantation in Virginia. Their master soon after arrived, offering \$1,200 for their apprehension, but he arrived just three days too late.

ANBY FOLSON, the great Convention tormentor, made her appearance in the Police Court of Boston the present week as an advocate of a black man and white woman who were arraigned for some criminal act before that court.

Alby appeared at the bar with her knitting work, and spoke and knit alternately as the case required!

The whole amount of appropriation for the expenses of the city of Boston, for the fiscal year, commencing on the 1st ult., is \$795,525-90 of which the following is for schools, \$137,500; fire department, \$38,000; newspapers, \$900; cleansing the city, \$80,000.

Kennebec Liberty Convention.

A Convention of the Liberty party of Kennebec will be held at the Court House in AUGUSTA, on FRIDAY the 29th of JUNE, at 10 o'clock A. M. for the nomination of County officers, to be supported at the Sept. election. All who are in favor of independent political action in relation to slavery—that grand disturber of our monetary and industrial interests—who would have their action alike consistent in political as well as religious duty—who, in the language of Mr. Benton in the Senate on the late treaty with G. Britain, as applied to that people and government, would have "abolitionism [in this country] the policy of the government, the voice of the law, and the spirit of the people," are invited to attend.

Per order.

WM. HASTINGS, Ch. Co. Com.

Franklin Co. A. S. Soc.

The 6th Annual Meeting of the Franklin Co. A. S. Society for the choice of officers of the Society &c. will be held at the Steeple Meeting House in Wilton on Thursday the 22d of June next at 10 o'clock A. M. Members of the society and all friends of the cause, are respectfully requested to attend, and spend a few hours in considering the cause of the poor and oppressed who are not permitted to speak for themselves.

Per order of Ex. Com.

J. TITCOMB, Secy.

Farmington, May 27, 1843.

Liberty Convention.

A Convention of the Liberty Party for Franklin Co. will be held at the Upper Mills in Wilton, immediately after the adjournment of the meeting of the Anti-Slavery Society on Thursday the 22d of June, next for the purpose of nominating candidates to be supported by the Liberty Party for such offices as are required to be elected in said county the present year.

Per order.

J. TITCOMB, Ch. of Co. Com.

The Waldo Co. Anti-Slavery Society.

Will meet in the Congregational Meeting House at Belfast on the 17th day of June next at 10 o'clock A. M. to consult upon the best measures for the promotion of the cause.—When that day arrives, Sixty-eight years will have passed away since around Bunker's Hill.

"The war cloud curled;
And wrapt our fathers, where they knelt
In prayer, and battled for a world."

And while we may rejoice in the success that attended their efforts, let us remember, that the same God who led them on to victory and triumph, still approves the right; and will as certainly give us success as he did them. Shall this glorious work be accomplished, and the abolitionists in Waldo, have no share in the glory? What say you friends shall we sleep till waked by the loud song of Jubilee? I hope not.

Per order Ex. Com.

L. D. WARDWELL, Secy.

Liberty Convention.

Immediately after the above meeting adjourns, all those who favor the objects of the Liberty Party, will meet to select candidates for Co. officers to be supported at the Sept. election.

Per order Co. Com.

West Prospect, May 24, 1843.

Somerset Liberty Convention.

A Liberty party Convention will be held at Bloomfield in the Academy hall or in the Congregational meeting house on Tuesday the 29th day of June next at one o'clock, P. M. for the purpose of nominating two Senators, and the officers of the county, to be chosen at the next September election, and to attend to any other business that may properly come before the meeting.

All who are favourable to the movements of the liberty party are invited to attend.
JOHN KIMBALL, Chairman of Co. Com.
Bloomfield, May 18th, 1843.

Notice.

Cumberland County Liberty Convention and Anti Slavery meeting will be held at Windham, 4th and 5th, of July next, at 10 o'clock, A. M.

A number of distinguished speakers will be engaged to address the meeting.
A general attendance of the friends of immediate emancipation from every town in the County is respectfully requested.

GEO. H. SHIRLEY, } County
C. G. PARSONS, } Committee,
N. B. The Chairman of the committee was our dear departed brother, George Ropes.

Maine Baptist Convention.

The Baptist Convention of the State of Maine will hold its annual meeting, in the meeting house of the Baptist church in Warren, the third Wednesday in June, at 10 o'clock, A. M.

Maine Baptist S. S. Union.

This body will hold its Anniversary some time during the sitting of the Convention at Warren.

Maine Baptist Missionary Society.

This Society will hold its thirty-ninth anniversary at Warren, to commence on Wednesday, the 21st June next.

PISCATAQUIS CONFERENCE.

The annual meeting of this Conference will be held at Bangorville, on Tues. and Wednesday, the 20th and 21st of June next, commencing at 10 o'clock on Tuesday.

H. LILEY, Clerk of Conference.

Monson, May 22d, 1843.

FRANKLIN CONFERENCE.

The Franklin Conference of Churches will hold its next annual meeting at Temple, on Tuesday and Wednesday, the 20th and 21st, days of June next, commencing at 10 o'clock, A. M. of the first day.

J. PERHAM, Scribe.

Winslow, May 9, 1843.

UNION CONFERENCE.

Will hold its Annual Meeting with the Church in South Bridgton, on Tuesday and Wednesday, 13th and 14th of June next, commencing at 1/2 past 9 o'clock Tuesday A. M.

DAVID GERRY, Scribe.

Brownfield, May 18, 1843.

CUMBERLAND CONFERENCE.

This Conference will hold its next annual meeting in Poland, on the 13th and 14th of June next, commencing at 9 o'clock A. M.

S. B. SHEPLEY, Clerk.

PENOBSCOT CONFERENCE.

The Penobscot County Conference of Congregational churches will hold their annual Meeting at East Brewer, June 13th and 14th, 1843, commencing at 9 o'clock A. M.

S. S. DRAKE, Scribe.

Garland, May, 24th, 1843.

Fourth of July in Windham.

At a public meeting in Windham, of persons interested in the Anti-Slavery cause, May 31, 1843.

Resolved, That we heartily and thankfully greet the notice, issued in the Liberty Standard, by the County A. S. Committee, of a County Convention at this place, 4th and 5th of July.

Resolved, That the memorable FOURTH OF JULY, which has been customarily dedicated to the celebration of AMERICAN LIBERTY, ought in future in all justice, to be consecrated to the overthrow of AMERICAN SLAVERY! therefore

Resolved, That we most cordially unite with the County Committee to extend a respectful and earnest invitation to every genuine Philanthropist in every town in the county to come to the meeting! Come, lovers of LIBERTY! FRIENDS OF HUMANITY!! COME!!! We will receive you gladly, and welcome you with warm hearts and open doors, to share with us the bounties and blessings of our own Liberties, while we sit together to remember our brethren in bonds as bound with them.

Resolved, That the Secretary transmit these resolutions to the Liberty Standard, with the request to publish till the time of the meeting.

A committee will be found at the Town House—where the meetings will be held—to wait on our friends to our tables and homes.

ANDREW ALLEN, Pres.
C. G. PARSONS, Secy.

Adams's Report on the Latimer Case.

It is proposed to publish Adams's Report, with the final report from the towns, of the number of signatures to the petitions, the doings in Virginia, &c., &c., in a double Latimer Journal. Subscriptions received at this office.—Price for the Journal, 2 cents per copy, or \$1.50 per hundred; for Adams's Report, 1 cent per copy, or 75 cents per hundred.

Liberty papers will please copy.

The Richmond Whig, fearing that if the claims of Mr. Clay are considered debatable, he may again be sacrificed to availability, frantically exclaims:

"No more compromises! No more temporizing! No more cowardly capitulations with expediency! CLAY, IF HE IS ALIVE, for the next President, or else let the Whig party DISBAND!"

Death and removal have caused rapid changes among the Viceroy's of Canada. Within 40 years there have been more than 20 Governors General.

MARRIAGES.

In Augusta, by Rev. Mr. Judd, on the 29th ult., William Dyer of Waterville, to Miss Varilla, daughter of Francis Fuller, Esq., of Carmel.
In Methuen, Mass., 25th ult., Isaac L. Hibbard, of Farmington, to Miss Mary G. Sargent, of M.
In Boston, Henry B. Lewis of Charlestown, to Miss Eunice G. Light, of Waldoboro', Me.
In Belfast, on Thursday last, George W. Harmon of Boston, (Printer) to Miss Isabella K. Tilden of B.
In Brunswick, Capt. Arthur W. Giles of Gardiner, to Miss Rebecca R. Doulam of B.
In Boston, Prof. Joseph Bowe, formerly of the Maine Medical School, to Miss Sarah Cox, daughter of Rev. Dr. Sharp.

DEATHS.

In this town, 6th inst. of encephalopathy, Sophia Maria, only child of Ebenezer and Phoebe Bailey, aged nearly 6 years.
In this town June 5th, Ella F. Pray, aged one year and 8 months.
In Portland, on Monday, (29th) Mr. Anthony Fernald aged 73 years, long a respected member of the Maine Co. Mechanic's Association—the Members of which attended his funeral.
In Augusta, May 27th Henry Franklin, son of Vassal and Louisa A. Franklin, aged 2 years.
In Vassalboro', 28th ult. Francis Fuller, late of Readfield, aged 84 years.
In Topsham, 27th ult. Mrs. Elizabeth Cushing aged 75.
In Gardiner, Mrs. Harriet R. Newman, 26. Mr. Isaac Stewart, aged 33.
In Strong, Mr. Elias Eaton, aged 80 years, a revolutionary soldier.
In Turner, April 25th, Gen. John Turner, aged 77.

Astonishing News!!



"THE TIME HAS COME, when Consumption may be chased with the curable disease."
The HUNGARIAN BALSAM OF LIFE, discovered by Dr. Buchan of London, (England) is the most wonderful cure of

Pulmonary Consumption.

and all diseases of the chest and lungs in the whole range of Pharmacy.

D. F. BRADLEE, 62 Court street Boston, is the sole Agent for the United States.

It may be obtained of the following dealers:

Hallowell, SAM'L ADAMS, Wholesale & Retail.

Portland, George Coleman, Bookseller.

Augusta, J. P. Dillingham, W. Caldwell.

Bangor, David Bagshaw, & Co.

Belfast, H. G. O. Washburn & Co. 5m32.

BITTERS.

THE MOST ELEGANT SALUBRIOUS and Wonderful Restorative, in all diseases of the Stomach and Digestive Organs, is the celebrated

German Tonic and Aromatic Bitters.

Prepared by Dr. D. F. BRADLEE, 62 COURT ST. BOSTON.

This fine herbal medicine is an ambrosial compound of surpassing excellence and perfection; highly refined; extremely grateful to the taste; and remarkably warming, stimulating, and invigorating in all its effects upon the system. It is eminently powerful and concentrated, yet as smooth and delicious as the mildest wine. It is an unquestionable and never failing remedy for impurities of the Blood, Indigestion, Dyspepsia, Jaundice, Loss of Appetite, Faintness and Sinking of the Stomach, Lassitude of Spirits, Weakness, Dizziness, and general Debility of the System.

It is also exceedingly efficacious in restoring constitutions broken down by sedentary employments, and has been extensively used by Clergymen, Editors, Printers, Clerks, Seamen, and numerous others whose health had been injured by confinement and close application to business. It restores the action of the stomach, increases the quantity of blood, and imparts to the wane and emaciated system of the invalid the vigor and glow of true health.

Price of this grand Restorative is only \$1.00 per bottle.

It may be obtained of the following Agents, and of the dealers in Medicine throughout N. England.—

Augusta, J. E. Land.

Bangor, H. S. Bagshaw, & Co.

Winthrop, S. Chandler.

HALLOWELL, SAM'L ADAMS, wholesale & retail.

Bible Depository.

A Depository of the American Bible Society may be found in the care of E. BOND, Hallowell, where Bibles and Testaments can be purchased at cost for distribution among the destit

Poetry.

Another response to the Bay State—
calm, but firm—tender in its sympathy for the
bondman, but evincing the quiet courage and
settled determination of the old Quaker aboli-
tionists in their struggle with oppression.—
Ed. EMAN.

From the Emancipator.

Pennsylvania to Massachusetts.

And may not Pennsylvania clasp thy honest
hand in hers?
And thank thee for the neck unbowed 'mid
Slavery's worshippers?
When the fierce mandate came to thee, like
the clamorings of the main,
Firm and unyieldingly thou spurned the sum-
mons back again.

Standing upon the foremost ground which
Freedom's hosts have won,
Well hast thou borne thy part, but yet the
warfare is not done;
For Southern ranks are bristling still with
bayonet and spear,
And bravely roll their drums to drown each
trembling cry of fear.

Though Pennsylvania must mourn her spot-
less banner soiled,
Yet for its fame full many a son devotedly has
toiled;
Still with it floating o'er our heads, we by thy
side will stand,
To battle for the true and right, as should a
patriot band.

No thrilling shout which we have sent has
roused our sleeping land,
But by our household hearths and homes we
have a goodly band,
Who, in the silence of their hearts, have seal-
ed the sacred trust;
And ever will they guard it safe till dust re-
turns to dust.

There's many a mother as she lulls the babe
upon her knee,
Has lifted up her heart to God—that He would
make her free,
Who sorrows with a sorrow wild above her
nursling's brow,
Praying that he may never feel the darkness
o'er her now.

The very child amid his flowers will leave the
bat and ball,
The dog, the book, the bright sunshine—turn
carelessly from all,
To linger by his mother's side and listen to her
tale.

Of shakled limbs, and bleeding hearts, and
stricken manhood's wail,
The sigh which swells his infant breast, the
tear within his eye,
Promise a purpose firm and true, when child-
hood has passed by;
Closed though her eye, and mute her lips from
which such love did flow,
Yet the flame she lighted in his heart will on-
ly brighter glow.

And the free spirit of our sires is lingering
round us still,
We hear it in the forests tall which crown
our every hill,
We feel it in the soft repose of each wide-
spreading vale,
Their names are whispered in our ears by ev-
ery faithful gale.

Then He who stirred to deeds of love our Ben-
ezet and Lay,
Is round us as He was with them throughout
their weary way;
He still can grant that purpose high which
o'er the stormy wave,
Sent Penn to seek a resting place, Woolman
to find a grave.

With trusting hearts and heavenward eye
we'll gather by thy side;
From our fair cities and our vales, where
peaceful waters glide,
With manhood's strength, and childhood's
love, and woman's tearful eye,
To fight with weapons granted from the ar-
mory on high.

And be the banner o'er us, love—our captain,
He who gave
His precious life on Calvary our souls from
bonds to save;
Slavery will shrink before the might of that
all-conquering One,
For only through His name and power will
victory be won.

Haverford, 5th mo. 26. 1843.

The Light of Life.

BY C. W. DENISON.

"Then spake Jesus, I am the light of the
world; he that followeth me, shall not walk
in darkness, but shall have the light of life."
—John viii. 12.

There's a light on the shrine of the Genius of
Fame,
That she waves where her fanes have their
glory unfurled;
But it burns with a mocking and flickering
flame,
And dies 'mid the damps in the graves of the
world.

There's a light lifted high on the ramparts of
Power,
Where her blood-clotted battlements frown
on the sky;
But that ray shall sink down with each totter-
ing tower,
And dark 'mid the doom of the universe lie.

There's a light gleaming out from the coffers
of wealth,
And gilding with lustre her pompous array;
But its gleam shall all fade when with terrible
stealth
Eternity buries Time's treasures away.

These lights of the earth are but tapers of
Death,
And burn from miasmas that kill as they
glow;
They live by a vapor, they die by a breath,
And lure all who trust them to darkness and woe.

But the light of the cross is the lamp of our
life,
And higher shall blaze as Death's tapers go
down;
'Twill guide, when the elements die in their
strife,
To heaven's sure riches, its temple and crown!

Boston Washingtonian.

SCH. GRAMPUS.—The Madisonian of the 3d
says that nothing has been heard from this
schooner since the 20th of February. Her
cruising ground was along the coast, between
Hatteras and St. Johns, Florida, with orders
to return to Norfolk when her supplies run
short. She is lost without a doubt.

Miscellaneous.

Massachusetts Temperance Union.

The anniversary of this society was celebra-
ted Tuesday evening at the Marlboro' Chap-
el. The meeting was called to order by the
President of the society, Rev. G. B. Perry,
and prayer offered by Rev. Dr. Humphreys,
President of Amherst College.

The leading events in the history of the
cause during the past year, were the forma-
tion of a State Washingtonian Society; an
appeal of the executive committee for funds;
the enforcement of the law in the courts; the
popular support of temperance tea-parties and
concerts; the great increase of temperance
tales, biographical experiences and Washing-
tonian newspapers; and the withholding of
licenses.

Great progress has been made during the
year past in the different counties, in the sup-
pression of the traffic in intoxicating drinks,
by prosecutions. The recovery of over
\$3000 in this city, the strong hold of intem-
perance, and of \$600 at a single term in Mid-
dlessex county, fully establishes the supremacy
of the law. One of the agents of the society
had been in attendance upon the courts of
Middlesex, Berkshire and Hampden counties,
and the chairman of the committee upon the
court of Essex, to aid the friends of temper-
ance in obtaining a decision against the
granting of licenses, and their efforts had been
successful. In every licensing board in the
Commonwealth, that of Franklin excepted,
the doctrine that the public good does not re-
quire a license is settled. Confidence is ex-
pressed in the report, in legal protection against
the traffic in intoxicating drinks, and many facts
and arguments presented in favor of enforcing
the law of license, in carrying on the great
work of reform in all cases where moral sus-
tention will not effect the object. If there must
be a sale, let it be against law, and not ac-
cording to law or without law—let every one
be guilty in the eyes of the law.

The great business of the year upon which
we have entered, say the committee, is the
final battle in regard to this law, and all the
co-operation of the entire temperance strength
of the State is earnestly invited. The ques-
tion of Law or no Law is now to be put to the
people of this Commonwealth, and it is asked
that every town may send a remonstrance
which shall bring up a loud and determined
NO, from every dwelling. It is a question of
universal interest, and the friends of temper-
ance may well devote a year's effort to secure
final and complete success.

After reading the report, and on a motion
to accept it, the meeting was addressed by
Rev. Mr. Colver.

He argued that the use of moral suasion was
not enough for success—that there were cases
where nothing but the strong arm of the LAW
could prevail. He complimented the Washing-
tonians for their liberality, and warm-
hearted zeal in the cause—but even their great
efforts were not crowned with complete suc-
cess without the aid of coercion. The rum-
seller would not listen to the most tender ap-
peals to his sympathy—no appeal save to his interest
would be entertained.

Rev. Mr. Kirk followed in a few remarks in
favor of the report and in support of the ex-
pediency and necessity of legislation on this
subject.

The venerable Dr. Pierce of Brookline, at the
close of Mr. Kirk's remarks introduced to the
meeting Col. Lehmanowsky, a Pole, formerly a
soldier under Bonaparte, and an aid to Mar-
shal Ney, at present, an Evangelical Lutheran
Missionary in the state of Illinois. The
Rev. Doctor stated that the Colonel was of
the same age of himself, and was born on the
same day (the 9th of February, 1773) as the
lamented Harrison. He prefaced his remarks
by saying that he understood that nowadays
when a man arose to address a Temperance
meeting, the audience expected to hear the
experience of a Reformed Drunkard, but in
his case they would be disappointed. He
thanked God he had never tasted a drop of
liquor in his life time! though he had seen
much of intemperance and its horrid effects.
He stated that he was in the Army of Napo-
leon nearly twenty three years—that in 1792
he was his Captain—and that he had served
with him at his last great battle of Waterloo.
He went to Egypt with him, and endured all
the sufferings and privations of forced marches
on the great deserts and beneath a burning
sun, with no water to quench thirst—till so
great was their suffering that they opened
their veins and drank the blood. Only 6000
returned to France, and of this number only
3000 could bear arms, and these were all tem-
perance men—they could withstand the heat
and thirst, and on them the plague had no ef-
fect. He stated that he was the only survivor
of the army that followed Bonaparte into
Egypt. He went with Bonaparte's army of
350,000 men to Russia, of which only 60,000
returned—and of these 20,000 only were able
to bear arms. He stated that he had been in
over two hundred engagements, and wore on
his body the scars of fourteen wounds. His
age he stated to be 70 years, and he would
take this opportunity of correcting an error
which he noticed in some of the papers, stating
his age at 79. In regard to the baneful effects
of intemperance, or even the occasional use
of spirits, he related an anecdote of a tailor con-
nected with the army, who was called at that
time a temperate man, as he never drank but
two or three times a day. On one occasion,
persuaded by friends, he drank to excess, went
home to his family, was kindly spoken to by
his wife, for his fault—was so enraged as to
seize an axe and kill her on the spot—his little
children too, who fled to him for protection,
he also murdered. He then lay down by the
side of his wife, and knew nothing of the hor-
rid deed till the next morning, and then could
recollect nothing more than the words spoken
by his wife. He said he wished from his heart
that all moderate drinkers could have heard
this man appeal to the citizens just before his
execution—his warning to all to beware of
touching or tasting spirituous liquors. He was
very eloquent, and expressed himself devoted
to the cause of temperance, and we doubt not
will prove a great aid in pushing forward this
great work. We understand that within a
short time our citizens will have an opportu-
nity of hearing him.

The meeting adjourned at 10 o'clock P. M.

SNOW BANKS IN MAY!—The Northampton
Gazette says: One of our friends was out at
West-hampton a week ago on Saturday last,
and seeing a tree marked at a considerable
height from the ground, inquired what it was
for. The answer was that it was the exact
height of a snow bank two months previous.—
Our friend, then on a snow bank four feet
deep, measured from its surface to the mark,
and found it to be sixteen feet! So that the
snow bank was originally twenty feet high!—
Another fact. The driver of the Cumington
stage says on Thursday the 25th ult. he passed
over a snow bank in the road to Plainfield,
five feet deep!

LADIES READ! Women often lose the man
they love and who loves them. By mere
wantonness or coquetry they reject, and then
repent—they should be careful not to take
this step hastily, for a proud, high-minded,
gifted man, will seldom ask a woman twice.

Death of Noah Webster, L. L. D.

This celebrated lexicographer died on
Saturday night, 28th inst., at his residence
in New Haven, Conn., in the 85th year of
his age, after a sickness of only three or four
days, which assumed the form of pleurisy.
His talents were known and appreciated in
the United States, by almost every individual
who has occasion to use an English spelling
book or an English Dictionary. The New
Haven Herald says:

Dr. Webster has been a long time before
the public as a prominent individual in the
various departments of society, and a short
notice of the principal events of his life can-
not be unacceptable to the public. He was
born in West Hartford, in this State Oct. 16th
1758. He was a descendant of John Web-
ster one of the first settlers of Hartford, who
was a member of the Colonial Council from
his first foundation, and subsequently Gov-
ernor of Connecticut.

Noah Webster entered Yale College in
1774. In his Junior year, in the time of
Burgoyne's expedition from Canada, he vol-
unteered his services under the command of
his father, who was Capt. in the alarm list. In
that campaign, all the males in the family
four in number, were in the army at the
same time. Notwithstanding this interrup-
tion in his studies, Mr. Webster graduated
with high reputation in 1778. During the
summer of 1776, he resided in the family
of Mr. afterwards Chief Justice, Ellsworth,
at Hartford. He was admitted at the bar
in 1781. Subsequently, he engaged in the
business of instruction, and being strongly
impressed with the defects of such books as
were then used in elementary schools, pub-
lished in 1789, at Hartford, his *First Part of a Grammatical Institute of the English Language*. The great success of this, and of
others of the same class prepared by him is
well known. Mr. Webster early became a
political writer. His publication in this
character was at Hartford in 1783, when the
State was agitated on the subject of half-pay
for life to the Revolutionary army. For a
series of papers in the Connecticut Courant
under the signature of Honorius, he received
the thanks of Gov. Trumbull in person, and
was highly complimented by other gentle-
men of distinction. At various other peri-
ods of public excitement and difficulty the
aid of his pen was solicited by those who
were best acquainted with his full and cor-
rect information on questions of public inter-
est, and his ability to explain and defend his
own views.

His 'Sketches of American Policy,' pub-
lished in 1784, his writing in favor of the
adoption of the Federal Constitution, in de-
fence of Washington's proclamation of neu-
trality, and of the treaty negotiated with G.
Britain by Mr. Jay, had great influence on
the public opinion and was highly appre-
ciated. Various other topics during the same
period were publicly discussed by him. In
1793, he commenced a daily paper in New
York which is now called the Commercial
Advertiser and N. Y. Spectator.

Mr. Webster removed to New Haven in
1798, and in 1807 entered on the grand busi-
ness of his life—the compiling of a new and
complete Dictionary of the English Lan-
guage. This work he prosecuted amidst var-
ious difficulties and discouragements, and
published the first edition of it in 1828. In
the preparation of this dictionary he was led
to investigate to a great extent the subject
of Etymology, and the relations of various
languages to each other. This Dictionary
has been more favorably received than, as
is believed, the author ever anticipated.—
His other publications are too numerous to
be particularly mentioned here. Dr.
Webster formed no opinion without investiga-
ting, and such opinion on any subject as ap-
peared to him, after full consideration to be
correct, he never feared to express. He
strongly loved his country, and was a patri-
ot of the Washington school. He lived and
died in the faith of the Gospel. For the
last forty years of his life, though he had
been long to a diligent student, he de-
voted his time to literary pursuits with an
ardor rarely seen in any country especially
in this. His study was his home; his books
and pen his constant companions; and his
knowledge to the last was constantly on the
increase. When such a man is taken from
life, 'much learning dieth with him.'

Dr. Webster had enjoyed remarkably vig-
orous health till within a few days of his
death. On Monday of last week he was
slightly unwell, but no alarm was felt by his
family. His disorder, however, soon took
the form of pleurisy, and he gradually sank
under the attack till, at the time above men-
tioned, in the full possession of his reason
he died with entire composure and resigna-
tion.

Another Naval Fight of the Texas and Mexican Squadrons.

The New Orleans Tropic Extra, of 27th
May, contains the official account by Com-
modore Moore of a battle with the Mexican
steamers on the 16th ult.

He says he could never get nearer these
Steamers than one mile and three quarters.
He states the killed on board the Gauda-
loupe at 47, and the wounded 30. This was
the report of a fisherman who had been on
board the Steamer.

His own killed were 3, wounded 22, of
whom 6 dangerously.

He considers that he had materially dam-
aged the steamers.

After fighting a long shot for more than
two hours, the steamers drew off. The ac-
tion was off Campeachy.

An idea of the cost of publishing a well filled
newspaper, may be learned by those unac-
quainted with it, from a fact stated in the re-
port of the Anti Slavery Society, that the
Emancipator newspaper has 4200 subscribers,
and last year its expenses exceeded its income
to the amount of \$2345.

The Marine Camels, at Nantucket, have
proved their power to take in over the bar
safely the largest ships. Last week they took
in the ship Zenos, Coffin, with 3100 tons oil
on board, reducing her draft of water from 16
feet to 12, and passing by a Boston packet of
not more than 100 tons, which was aground.

Selling Unwholesome Provisions.

AN EPIQUEURE!

The 1st section of the 163d chapter of the
Revised Statutes is as follows:

"If any person shall sell any diseased,
corrupted or unwholesome provisions, wheth-
er for meat or drink, knowing the same to be
such, without making it known to the
buyer, shall be punished by imprisonment in
the State prison, not more than five years,
or by fine not exceeding one thousand dol-
lars, and imprisonment in the county jail,
not more than one year."

Under this provision a firm in this city
were indicted and tried, at the present term
of the District Court, for selling a kind of
fish called skate, for halibut's heads and
fins.

The government proved that one of the
firm sold a quantity of fish in a barrel as
halibut's heads and fins, but that a large
portion of them proved to be skates' fins and
tails.

One witness for the government testified
that he purchased some of the fish of the
complainant—that he did not know what to
make of the skates—though, however, that he
should like to try them, as he had never eaten
any, and had some of them cooked. But
they had such a disagreeable odor he could
not stay in the house where they were
cooking—and they were so tough that nei-
ther he or any of his family could eat them.

The council for the defense offered to
prove that skates were not unwholesome
food—and that many people eat them as
well as sturgeons and frogs. He then read
a letter from Capt. W. P. Parrot—by con-
sent—representing that he had eaten skates
at sea and had experienced no bad effects
therefrom. The council afterwards read
from Dr. Jerome, V. C. Smith's work on the
Fishes of Mass. to show, firstly, that stur-
geons are prime eating, secondly, that skates
are almost as delicious—and that many
bushels are disposed of in—(we forget
where) to be used as food.

The County Attorney thought the skates
in question were so large that one could not
be got into a bushel. (Laughter.)

The council for the defense then intro-
duced the veteran fisherman and notable epi-
cure, Timothy Colby, to show that this de-
licate fish is eaten by the people in Maine.
The examination of this witness proceeded
something as follows:

Mr. Colby, did you ever eat a skate?

'Yes, sir.'

'Is it good eating?'

'Tolerable. It needs a good deal of boil-

ing, though.' (Laughter.)

'You never grew lean in consequence of

eating it, did you?'

The witness appeared to think this ques-

tioned as a reflection upon his cor-
pulence—so he contented himself with cast-
ing a sideling glance down his 'corporation'
and quietly saying he 'guessed not.'

'Did it do you any injury?'

'No.'

'Did you ever eat a frog?'

'Yes.'

'Did you ever eat any sturgeon, Mr. Col-

by?'

'Yes.'

'Did you ever eat sculpin?'

'Yes, sir. It was good, too.' And I

have eaten dog-fish and cat-fish, and almost

all sorts of fish except toad-fish and monk-

fish. I thought I should eat some of them

some time.' (a laugh.)

Cross examination by Co. Attorney.—

Mr. Colby, what part of a skate have you

eaten?'

'The fin. I couldn't eat any other part

for it is hollow.'

'Did you ever eat it raw?'

'Yes, I have eaten it raw and cooked,

fresh and salt, dry and green, and have had

good health for forty years past, all the

time.'

'Did you ever eat a muskrat?'

'Yes.'

'You have a curiosity to eat animals

that are not usually eaten, do you not?'

'Curiosity! no, it is common to eat

muskrats. Hunters eat them very often.'

'Did you ever eat a—?'

'Yes, and it tasted rather—ky.'

'Have you ever eaten a rat?'

'No—I skinned one once, and got it

ready to cook, and should have eaten it,

but somebody stole it.'

'Did you ever eat a snake?'

'No, sir, I never ate a snake nor a toad,

nor a lizard, but I thought I should some

time.' (Laughter.)

What effect this testimony had upon the

Jury otherwise than to satisfy them that

Timothy Colby is a man of extraordinary

taste, it is impossible to say. They, how-
ever, concluded upon an examination of
all the testimony to acquit one of the re-
spondents, and to render against the other
a verdict of Guilty.

The case, we understand goes to the

Supreme Court, by exceptions.—[Bangor

Gazette]

Messrs Russel & Co. proprietors of the

Green River Works, at Greenfield, Mass. are

manufacturing cutlery which is pronounced

by the New York Tribune to be fully equal

in materials and finish to the best specimens

of the rival wares of Sheffield. The articles

manufactured are sold much lower than En-
glish cutlery. The enterprising proprietors

turn out one hundred dozen of knives and

forks per day, and are now making arrange-
ments for a still further extension of their busi-
ness.

A magnificent snit of apartments are being

fitted up at the Tremont House Boston, for

the reception of the Chief Magistrate of the

Union who will be at the celebration on the

17th inst., and who will be received most

creditably and properly as the President of the

United States.

An Irishman says that some old toper's

are walking volcanoes, and the carbuncles on

their noses are the eruptions of the crater.

A man in Maryland proposes to publish a

paper to be called John Smith. He expects

every member of the Smith family to subscribe

for it; in which event he will have the largest

subscription list in the world.

ASHES.

See that your corn, this spring, is served with
a sprinkling of ashes. If you neglected to ap-
ply it in the fall, let it be bestowed before or
after the first hoeing, and again as often as you
think fit. The same quantity, applied at sev-
eral times, is much more efficient than if put
on at once. Ashes soon lose their strength,
and if applied but once should be given at that
period when the plants require the most sup-
port. Lime is also highly beneficial in promot-
ing the vegetation of this plant, as it is the
growth of almost all the various productions
necessary to the happiness and health of man.
It forms an important ingredient in the compo-
sition of most grains, and its application, there-
fore, is not a mere whim, but the requirement
of an irreversible, natural law.

M RE TROUBLE IN CUBA.—The New
Orleans Picayune of May 23 (Sunday) gives
the following, one of the editors having ar-
rived from Havana in 66 hours, per steamship
Alabama. On the day previous to the sail-
ing of the Alabama (Monday last), an ex-
press arrived at Havana, bringing the mel-
ancholy intelligence of another insurrection
among the negroes on the south side of the
island, in the immediate vicinity of St. Jago
de Cuba. From accounts, the plot appears
to have been much more extensive and de-
ply organized than the outbreak at Cardinas,
some five or six weeks ago, and much more
desperate and bloody in its execution. A
large number of planters, with their overseers
and families, were the hapless victims of the
insulted blacks; considerable property was
also destroyed. So important was the in-
telligence from its astounding report of the
loss of life and property, as well as the ex-
tent of the plot of the insurgents, that the
admiral of the port, Gen. Ulloa, immediately
despatched a man-of-war steamer to the riot,
and orders were also given for a frigate, two
brigades of war, and another steamer to fol-
low with troops, without delay. These
vessels were all to sail by Wednesday, Gen.
Ulloa going in command of the expedition.

THE SANDWICH ISLANDS.—The Journal
of Commerce of Friday evening, says:—
"We have authority which we deem unques-
tionable for the fact, that England and France,
as well as the United States, have recogniz-
ed the independence of the Sandwich Is-
lands. The late capture of them must
therefore be a thing to be taken back as
fast as